Pocahontas -6

OFFICE LETTER

To Bruce Crawford, State Director Office	Date November 8, 1940
From Juanita S. Dilley Office	Referring to
Subject	File

Separate sheet for each subject. Omit all formalities. For office letters only.

The Poage Lane community is my home community. My mothers people, the Poages, and my fathers people, the Shinaberrys have been in the community since the Civil War and I grew up knowing the history of its churches, though I have used every available record, which was few, and have consulted all of the oldest inhabitants for a check on my work. I am especially indebted to Mrs. Savanah Beverage Waugh.

A-1028

J. S. D.

Juanita S. Dilley
Clover Lick, W. Va.

POCAHONTAS COUNTY
Chapter 6 Religion
November 8, 1940

CHURCHES AT POAGE LANE--near Clover Lick

The very first church services in this community were held in a school house on the lands of Woods Poage and at another school house near the Tom house, where a man by the name of Tom lived. The place is still called Tom Hollow.

The first church to be built was an old log church, dedicated Union Chapel Church, but always called Beverage Church. The deed for the land was given November 25, 1873 by Jacob Beverage, Sr. and Susan his wife, to I. W. Allen, Levi Beverage, William B. Hannah, John A. Beverage and Isaac Shinabery, trustees. The church was built and dedicated the following year (1874). Although it was not ceiled for about ten years, at which time Marcus Waugh was given the contract to do the work. He tongue and grooved the lumber by hand and put up the ceiling in three weeks.

Savanah Beverage Waugh, daughter of Jacob Beverage, Jr., tells me that when she was a girl this old church was always filled with people on Sunday, and that she has known as many as 70 children and young people to be enrolled in the Sunday school at one time, besides the many adults who attended, making the attendance around 100. Most of the people of the community had rather large families, and every one went to church in those days.

This was a union church from 1874 to 1890, and was used by all branches of Methodists and Dunkards. Those who were early

members of this church, as are remembered by the older people, are

Jacob Beverage, Sr. ----- Susan Beverage

Levi Beverage ----------Jane Beverage

Jacob Beverage, Jr. ----- Rachel Beverage
John Beverage ---------- Mary Beverage

I. Walton Allen --------- Eliza Allen
Abraham Shinaberry ------ Mildred Shinaberry

Isaac Shinaberry --------Jerusha Shinaberry

Mr. and Mrs. Peter Shinaberry

Mr. and Mrs. Phillip Kreamer

Mr. and Mrs William B. Hannah

Mr. and Mrs. Jacob Shinaberry

Mr. and Mrs. Marion Ray

Mr. and Mrs. Brooke Ware

Mr. and Mrs. Peter Carr

Mr and Mrs. James Friel

Rev. Joseph Beverage was a local preacher at this church. Some of these were Methodists and some of them Dunkards, but they always worshiped together, and went to hear all the preachers regardless of denomination. It is said that while the Dunkards did not usually shout, that they enjoyed seeing the Methodists shout. Levi Beverage always shouted when they sang "Play on the Golden Harps". Once when the Dunkards were having their foot washing, Jane Beverage got happy and shouted all over the church barefooted. She went up to the preacher, Joe Miller, and said, "If my way of worshiping does not suit you, you can just take my name from the church roll." But he answered, "Sister Jane, Worship your God the way he tells you to." (The Dunkards dii not

believe in shouting). The rest of the members politely waited until she was through shouting and back to her place, then they went on with the foot washing.

These people were great for having basket dinners and all day meetings. They sometimes had as many as four in one summer.

In 1890 Jacob Beverage, Jr. and Rachel his wife deeded the Union Chapel church property to the Methodist Episcopal Church, but it was to be used by all evangellical denominations, with all of its appurtenances. In 1908 the home of Chas. Shinaberry burned and John Beverage gave him the lumber out of this old church to help rebuild his house. The old logs stood there until about 5 years ago

By 1900, many of the people of this side of the Poage Lane community had passed away or moved elsewhere, and the other side of the community had become more thickly populated, so the church services were transferred to the present Poage Lane school house. This school house was used as a community center from that time until 1919 when the Woods Poage Chapel was built. Some of those who were class leaders at the school house were: Levi Beverage, John Beverage, Jacob Waugh, Susan Malcomb, George Malcomb, Lydia McClung, Davis Shinaberry and Arcie McClung.

John Beverage and Mary Beverage, his wife, lived two miles away yet rarely if ever missed a service. They had two black horses that they rode to church, and people of the community still remember thes two good people though they have been dead many years.

In 1919 the people of the Poage Lane community had a chance to buy a church building that had been built by the Lumber Company at Raywood, and since the company had moved out and most of the people with it, the church was no longer being used. This was a two story building. The lower story was used as a church and

upper story as a lodge hall. The church was torn down and moved to its present location at Poage Lane. The money was raised by subscription, and much of it was paid by people in surrounding communities. It was built at a time when lumbering was at its height in this section of the county, and it was not difficult to collect money for church purposes.

The lot was given by Quincy W. Poage and Mattie A. Poage to the trustees who were John R. Poage, J. O. Mann, Q. W. Poage and Charles Shinaberry.

While the church was dedicated Woods Poage Chapel, in memory of Woods Poage the first settler in the community and father of the two Poage brothers for which the community was named, it is usually called Poage Lane Church. It cost about $1300. when completed, and was a one story building with comfortable seats, and heated by to wood stoves. It was built under the pastorate of O. N. Miles, Presbyterian, and C. B. Rutlidge, Methodist. It was deeded to the Presbyterians but was to be open to all denominations when not in use by the Presbyterians. This church was for many years a mission point of Alexander Memorial church at Stony Bottom. Rev. O. N. Miles was for twelve years (1918- 1930) pastor of this church and the only Presbyterian pastor they have had.

It was used by the Methodists until in 1926 when it was discontinued as a Methodist appointment. Since 1930 it has been used by the Brethern with J. W. Pugh as the pastor. At the present time there is only a few Methodist and Presbyterian members, but quite a class of brethern. (these Brethern contribute very little toward the upkeep of the church, and since the other classes are so small the church is in need of repair.)

Among the class leaders of verious denominations in this church since it was built in 1919 are J. O. Mann, Woodsie Poage, Charles Shinaberry, Ida Grimes, Georgia C. Shinaberry and Mary Dominici, also Annie Gragg.

~~Other members include U. W. Grimes, Opal Shinaberry,~~

Most of the people take little interest in the church any more, and the only Sunday School they had this summer was conducted by Georgia C. Shinaberry for the young people and children, she being the only adult who came. However, most of the Brethern members managed to get out to preaching twice a month.

In 1938 the people hired Ellis Allen to put a new roof on the church, and Opal Shinaberry gave a new Alladin lamp to help light it, but it still needs some repairs very much.

Important Things in the Deed to Union Chapel

November 35, 1873- Jacob Beverage and Susan his wife, parties of the first part and I. W. Allen, Levi Beverage, William B. Hannah, John A. Beverage and Isaac Shinneberry, trustees, parties of the second part- for the consideration of one dollar- doth convey to the above trustees and their successors in office one half acre more or less that they shall erect and build or cause to be erected or built a house or place of public worship of Almighty God for the use of the members and friends of the various evangelical denominations residing within convenient distance of said house of worship. Said trustees shall originate and maintain a regular corporative government among themselves, which shall be renewed as often as occasion may require. In the event a vacancy shall occur in said board it shall be filled from the congregation in regular attendance at said house of worship, by election, by a majority of the remaining members of said board and by confirmation agreeable to the laws of West Virginia.

Said trustees shall allow said house to be occupied by any evangelical minister or properly authorized layman as a place of worship by regular appointment, the particular hours for which shall be arranged by the president of the Board, and the party so dividing the time as to give all denominations contributing toward the erection of said house, proportionally

[illegible] the County of Pocahontas

equal ecclesisastical priviledges therein, provided no appointment for preaching or meeting shall be thrown forward more than six weeks from the day it is announced, and not more than one appointment announced at one time for said house for any one denomination except for protracted meetings which shall occupy five days in succession if necessary. And provided further that the oldest appointment shall always hold good unless relinquished by the party or his agent making it .

Any party wantingly or willingly violating any of the provisions herein contained so as to create disturbance to any extent shall forfeit his rights to use said house.

Said church shall be called Union Chapel and shall be under the care as herein set fort of the trustees whom is expected such action on the premises as will promote the peace and quiet of the community, to have and to hold with all its appertinances, and with general warrenty.

The last deed given by Jacob Beverage Jr. and his wife Rachel is dated April 28, 1890, and made to John A. Beverage, William B. Hannah, Thomas Auldridge, I. W. Allen and Jacob M. Beverage, trustees.

From - Deed Books

Note-

Jacob Beverage no doubt realized there would be some difficulties arise over the use of a Union church, and this is no doubt the reason he set forth all of these provisions concerning the use of the church. It is also one of the reasons why these people got along so well together.

[illegible] 1874 (Grace

[illegible], comprising the county of Pocahontas